

**UDC: 159.923.2****PERSONAL WORLD AS THE BASIS AND FACTOR OF SELF-  
IMPROVEMENT OF THE HUMAN****PhD in Psychological Sciences, Associate professor, A.A. Furman**

Odessa National Polytechnic University, Ukraine, Odessa

*There are substantiated the main approaches to the research of the category and the universals "world" which hold the semantic ideas about the comprehension by the human bases and regularities of the organization of surrounding reality. The holistic worldview picture of reality is revealed in the dialectical unity of the subject-object interaction as the perfect form of objectifying the fundamental properties of being. The personal world from the standpoint of philosophical-psychological reflection emerges as a conceptual model of a multidimensional reflection of the reality and an ontophenomenal locus that unites the achieved and realized in the existential space the hypostases of human. Namely the psycho-sophic interpretation of the world within a human determines the boundless horizons of a person's self-creation in a cycle of spiritualized self-expression and existential self-fulfillment.*

*Key words: being, human existence, psycho-sophic approach, personal world, world as a category and universals, factors of self-fulfillment.*

**Introduction.** Awareness of own I is an existential core of personal being and in this decisive functional role namely subjectivized light causes permanent motion-progress of human to fully dimensional life realization. Human in the process of active purposeful activity transforms the nature into the world of own being which, on the one hand, provides its life activity and on the other - destroys nature and creates a threat to own existence. World - a limitless number of macrocosm and at the same time integral

system that develops in the dialectical unity of nature and the subject who learns it. Surrounding reality reflected through the prism of personal interests, goals thanks to what the person itself become able to transform reality according to their own inclinations, motivations, desires, beliefs. General vision of the picture or image of reality appear in the consciousness as individual system of representations – personal world, which is that causing force that directs subject to horizons of its self-realization.

**Analysis of recent researches and publications.** Considerable attention to rising personal world as psycho-sophian construct was paid by K.O. Abulkhanova-Slavska, B.H. Ananiev, M.O. Berdiaev, F.Y. Vasyluk, L. V. Hubernuk, E. Husserl, M.K. Mamardashvili, T.M. Tytarenko, A.V. Furman, V.E. Chudnovskyi. Coexistence of material and spiritual substances, according to Descartes appears in human nature as a cornerstone bases of world creation, Kant confirms that subjective expression of will produces freedom of creation of the surrounding reality through a separate moral world, G. Hegel identified the self-consciousness of human with separate spiritual beginning, first empirical searches of principles of organization the internal world of the personality were made by Husserl and according to B.H. Ananiev personal world plays a leading role in establishing the identity. Research of tendencies of personal self-realization found their reflection in such difficult organized systems as: “needs of self- actualization” of A.H. Maslov, “semantic reality and sense of life” of V.E. Chudnovskyi, “life worlds” of F.Y. Vasyluk, “typologies of individual life” of O.O. Kronik, “strategies of life” of K.O. Abulkhanova-Slavska, “dynamic semantic systems” of D.O. Leontiev, “multidimensional world of human” of O.M. Leontiev. But for today not fully detected the system of subordinations of components of personal world as holistic education, remains unsolved the problem of holistic consideration of the

relationship and mutual influence of personal component in the rise of human as a core of spiritual self-cherishing.

**The purpose of the article** – from the standpoint of historical-psychological reflection to argument the heuristic of the notion of personal world, substantiate the holistic bases of research the human as onto-phenomenal unity of external and internal determinants of its self-realization.

**Tasks:** analitically delineate genesis of rising personal world in the context of historical-psychosophia researches; substantiate attributive characteristics of personal light; delimit ontic forms of expression of personified being and internal determinants of its individual psycho-cultural experience; reveal the essence and specifics of of functioning the personal world as a factor of self improvement of the human.

**Methods of the research:** analysis of literary sources, reflexive substantiation, conceptualization of thinking material, conceptualization of theoretical content, generalization of scientific achievements.

**Presenting the main material.** The concept “world” in the historical filling the content primarily connected with the allocation of the human with surrounding reality. Mediation of life activity of people by social relationships caused a becoming the society as a separate integrity where the world arises at the same time external factor and direct environment of forms expression of this system of relations. The category “world” in a philosophical interpretation creates semantic core of worldview it absorbed the idea of limiting for the human bases of existing. World - is a holistic system that develops in the dialectical unity of nature and society, this is particular being, universal objectivity in which human self-determinates as a subject of life activity. Categorical certainty of the world lies primarily in its fundamental properties: integrity, self-development, ordering. In the most general form of the concept “world” can be interpreted as an aggregate

reality in all diversity of its forms expressions which is in the total relationship of all phenomena, processes and endless metamorphosis [1, p. 59-60].

World in philosophical-ideological understanding defines the boundaries of absolute phenomena of the universe that is thought as a projection of all possible worlds on infinite reality. But if there are no contradictions in the interpretation of the concept of external world then in judgments about inner world of human mentioned a lot of contradictions. As a logical category world – is a place in thinking where created ontological picture and worldview universals is placed. As a such, this place is a personal world locked in itself, self-sufficient, holistic and separated from other worlds, as universals – it's actually covered and achieved by mind act-embodied element of existence and at the same time situational localized presence of human in the universe [2].

In antique philosophical ideas world is considered as a structure of nature and human in it – a creature that is in indissoluble connection with it. Representatives of materialism considered the foundation of the world a thing, material original source. In idealistic direction of antique philosophy original bases of the world is determined certain spiritual beginning, ideal essence or God as the world's mind or absolute. Plato distinguished two worlds: the ideas and things, however, attributed to one of them true existence thus returning to the only real world. In the scientific tradition of Democritus, personal world is considered to some extent a continuation, reproduction actual (real) world, its copy, filtered by perception and modified in accordance with aims and tasks of life activity of a particular person [3].

The problem of the correlation of faith and mind as ways of understanding the divinity of the world, was solving during the Middle Ages. Representatives of realism claimed that the general (universal) exists as an ontologically independent reality. It forms an independent world of spiritual

ideal essences which exist in specific objects and beyond them. Nominalists professed opposing views, considering that there are only separate subjects, specific things. The general exists only in human's words – noumenon – speculative concepts. Humanistic worldview inherent to the Renaissance, was based on pantheistic concepts that defend the unity of God and nature [1].

Philosophical and natural-scientific ideas gained their logical explanation in theories of Descartes and Spinoza on substance, that construed as limiting foundations of the world, and their diversity and transformation is only an expression of single entity. At the bases of teachings of Spinoza is meeting a crosscutting idea about general interconnection, the interaction of all phenomena in the world, because the substance is self-determinant (a cause of itself – *causa sui*), is equated by author with nature, spirit and God which are infinite in space and eternal in time. Descartes explains the world as the coexistence of two substances – material and spiritual, for which are inherent length and thinking correlatively. Synthesis of philosophical and natural ideas about the world should be considered Newton's concept under which any existence (nature or human) – it's the existence of the Universe as space-time reality, that operating under the laws of mechanics [4].

Universal conception of the world development appears in German classical philosophy. Schelling explains the world through permanent development that goes through following stages: nature, society, self-consciousness of the human. Scientist associates freedom with the world of art and with intuition. The driving force of development – is the unity and struggle of opposites, scilicet interaction and interpenetration of polar principles. Human being, according to Kant, separating from nature being where everything is natural, due to the cause, and unthinkable without freedom, which is a separate world – a moral or spiritual. The author

formulates the moral law (the categorical imperative), the functioning of which is impossible without freedom of the subject and equality with other representatives of humanity in possibilities of own realization. G. Hegel thought the world of freedom is cognitive activity, self-consciousness of human. Overall, the spiritual world German philosophy explores as a relatively independent reality, by representatives of given scientific school are held clear delimitation between individual and social consciousness [3].

Modern views of the world find their further expression through concepts: matter, motion, development, dialectic, consciousness, human, activity, society, culture and others. For the first time to the empirical research of personal world has addressed German philosopher, founder of phenomenology Husserl. He saw in this concept the basis for the formation of a new way of philosophical thinking, a special substructure or systemic integrity of all personal psychic traits and properties [5]. Karl Popper proposed a triple division of all existing on existing on their own worlds – nature, sociality and knowledge, in the last of which he was interested the most [2, p. 87].

In the concept of systemic human cognition of B. H. Ananiev the leading role in the becoming of individuality as a self-regulating system plays a personal (internal) world, that covering self-consciousness of the human, original system of valuable orientations, complexes of life plans and requirements, personal beliefs, subjectively organized images and concepts. In the inner world of human are integrated all impressions from lived part of life, are summarized and systematized experiences, are evaluated behavioral reactions and own actions. Evaluative judgments, predictable results and real achievements of personality as a subject of activity in every moment of being, is concentrated in it [4].

The personal world of human is the result of spiritual projection of own I into everyday existence, the result of which is life creation. Its specificity is

caused by perception, reproduction and preservation of own authenticity in conditions and processes of being of specific human as individuality and universum. The realization of given functional purpose of personal world as specific experience of life implementation is enabled by four stages of spiritual self-projection. The first – planning (forecast) of life situations which is in speculative perspective of realization the needs of life activity, producing ontological meanings that become system-creative factors of actually human world. The second – direct motivation, scilicet projection of mentally delineated life meanings which arising as personal models, criterion measure of the desired – the expected results of life activity due to external (including social) conditions [6]. The third – direct action or deed, scilicet personified in acts of correlation of own I to the world considering the cost orientation of consciousness and cultural environment. The fourth – reflection as awareness of own thoughts, feelings and predictability of the consequences of activity [7]. Reflection – it's a unique ability of self-reflection by psyche itself, the result of which is emergence of the phenomenon of consciousness. Thanks to the reflection human can consciously, purposefully manage all other mental processes, control and guide them into the mainstream of personal harmonization and self-improvement.

In works of humanistic ethics of Erich Fromm stated that the aim of human life should be considered a deployment of human potential according to the laws of nature; in addition, the release of internal resources of subject indicates the possibility of their full disclosure, which, in turn, initiates self-determination and self-development of the personality, practically implements probability of achieving higher levels of inner freedom and spirituality as quintessence of self-creation [8, p. 384]. In given aspect appear in unison the ideas of T. M. Tytarenko that the human builds his life (personal) world publishing, baring, deploying on the surface of



everyday life his values and preferences, interests and needs, and the inner world is rather valuable environment that provides the possibility of self-expression, self-development of the human [9] .

Content filling of the personal world arises in the human consciousness through the meanings which are identified with semantic, cost preferences of the person, its interpreting of the importance and priority of realization of life harassments. Meanings arise as means of determining own position of the subject regarding all vitally important phenomena and significant events in the world, in addition, these positions are not only theoretical but also practically-active (committment). In the bases of meanings are specific installing concerning the surrounding events, choosing life plans, goals and ways of life activity, choosing clear means and forms of behaviors in specific situations of being [6].

A subject consciously builds his life guiding by his own understanding of desired and appropriate, in the basis of this awareness is a worldview that, in turn, determines the horizon of holistic vision of the world by human. The specificity of worldview (individual picture of the world) is revealed through definition (comprehension) of life position of the subject, conscious streamlining of its spiritual-practical aspect of relations with reality, subjectively oriented views system that is based on knowledge, experience, beliefs and is phenomenologically holistic heritage of the human. Rising as a general guideline in human's life and a regulatory factor of its actual behavior, worldview defines understanding and evaluation of the most important phenomena of social life.

Namely by specificity of subjective consciousness and capabilities of the mind is explained the idea of existence a special supraindividual sphere of human being - personal world. Given scientific opinion is disclosed by Husserl in intravital final work – “The Crisis of European Sciences and Transcendental Phenomenology”. The author introduces the concept "life-



world" by which he delineates the world structure of human significances, the horizon of subjective needs, goals, harassment, embodied in that or another form in subjects, realities and connections of the person with direct environment and cultural heritage of the society as a whole. Life world is considered by Husserl as universum of inter-subjective meanings, relations, priori concerning conscious diversity, in particular scientific embodiments of human activity and thinking [5].

The concept of personal world and worldview have many similarities but also have some semantic differences. Worldview – it's a totality of views and beliefs, evaluations and norms, ideals and principles which define human's relations to the world and regulate its behavior in everyday life. Personal world is a complex spiritual integral formation which not only delineates individual approach to the environmental perception, but also encourages human to single out itself as a subject of surrounding reality, way of seeing and understanding own life-creating possibilities, comprehension of being resources [6]. So worldview – is the unity of knowledge and convictions, mind and faith, emotional and intellectual, estimates and norms, world feeling and world perception, world understanding and world transformation, individual and social.

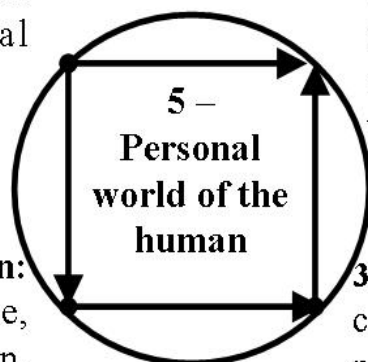
The character of representations of reality contributes to the formulation and concretization of purposes after reflection of which life plans are systematized continuing personal world – generalized worldview picture that contains act component. Scilicet personal world of human – it's not only a content but also a way to awareness of reality and system of promptings, life principles, that determine the character of activity with further reflection of actions and correction of targeted harassment [10, p. 8].

The real content of human existence covered by the concept of life (or personal) world of human [11]. According to T. M. Tytarenko, namely given definition expresses the ratio between the outer and inner world, represents

a unique integrity of the conscious and unconscious mental life and its external existential embodiments [9]. Personal world can be considered as a certain conceptual model of multidimensional reflection of reality, it is a phenomenological locus that integrates passed life way as an achieved and implemented in the vortex of events individual meanings and existential space as the sphere of creative self-confirmation of the human (fig. 1).

**1 – World feeling:** direct experiences, evaluation of the reality, emotional coloration of environment

**2 – World perception:** accumulation of experience, way of reality cognition, specific imaginations about the world, method of ideas formation



**4 – The picture of the world:** holistic image of the world, systemic quality of understanding, reflexive vision of life laws

**3 – Worldview:** formed convictions, judgements, personal interpretation of being realities, own principles, clear desires and harassments

**Fig. 1. Components of personal world of human**

World-feeling serve direct perception of the environment in which the world and human's attitude to it reproduced in sensory-emotional form expression. World-perception – organized and ordered a subject reality that systematizing knowledge, creates a generalized image of the surrounding reality. It is also mediated by experience way of interpretation of the reality, a form of cognition the environment through clear ideas of human about the world and actually the place in it. Worldview – a system of knowledge, values, convictions, practical guidelines that regulate the human's attitude to the world in general. It is the core of the personality, because it forms the basis for human intentions and plans, delineates significant life demands, produces norms of its behavior and life position. World picture – complex structured integrity, a special form of systematization of knowledge, high-

quality generalization and worldview synthesis of diverse imaginations about surrounding reality. All indicated elements give rise to personal human world as a holistic system of ideas about common properties, principles and laws of the existence of objective reality in unison with their subjective perception.

**Conclusions and recommendations for further researches in this area.**

1. The personal world – is an amorphous invisible energy field of endless dimensions and possibilities, independent from timespace focus lens of all existed that covers all existence without limitation of fluidity and dimension of reality, registers all acts-events of internal and influences of external being in the vastness of disclosure the spiritual spark in human nature.

2. In the context of this theorizing the further search is appropriate to send to more detailed analysis of the subordination of components of personal world with direction of the human to self-improvement, its motion-progress to the heights of spiritual self-realization.

3. Heuristic for the following scientific studies should be considered psycho-sophian approach based on a combination of historical-psychological and philosophical interpretation of the studied definitions and appears an optimal scientific-research toolkit in searching the holistic picture of personal being in the unity of light and the surrounding reality.

***Література:***

1. Фурман А.А. *Психологія особистості: ціннісно-орієнтаційний вимір: [монографія]* / Анатолій Анатолійович Фурман. – Одеса: ОНПУ; Тернопіль: ТНЕУ, 2016. – 312 с.
2. Фурман А.В. *Сутність гри як учинення: [монографія]* / А.В. Фурман, С.К. Шандрук. – Тернопіль: ТНЕУ, 2014. – 120 с.

3. Ярошевский М.Г. *История психологии от античности до середины XX в* / М.Г. Ярошевский. – М.: Академия, 1996. – 416 с.
4. Ананьев Б.Г. *Человек как предмет познания* / Б.Г. Ананьев. – Л.: Изд-во ЛГУ, 1968. – 339 с.
5. Гуссерль Э. *Кризис европейских наук и трансцендентальная феноменология* / Эдмунд Гуссерль. – СПб.: Изд-во «Владимир Даль», 2004. – 400 с.
6. Губернюк Л.В. *Життєвий світ як специфічний особистісний досвід життєпроживання людини: [Електронний ресурс]* / Л.В. Губернюк // *Філософські проблеми гуманітарних наук: альманах* / Київ. нац. ун-т ім. Т.Г. Шевченка. – К., 2010. – № 18/19. – С. 150-155. – Режим доступу: <http://www.info-library.com.ua/books-text-11464.html>
7. Фурман А.В. *Світ методології* / Анатолій В. Фурман // *Психологія і суспільство*. – 2015. – № 2. – С. 47-60.
8. Фромм Э. *Психоанализ и этика* / Э. Фромм; сост. П.С. Гуревич, С.Я. Левит; вступ. ст. П.С. Гуревич. – М.: АСТ, 1998. – 566 с.
9. Титаренко Т.М. *Життєвий світ особистості: у межах і за межами буденності* / Тетяна Михайлівна Титаренко. – К.: Либідь, 2003. – 376 с.
10. *Світогляд і світ людини: [Колективна монографія]* / За заг. ред.. д-ра філос. н-к, проф.. В.П. Капітона. - Дніпропетровськ: ДДФА, 2008. - 324 с.
11. Колотило В.В. *Сучасна картина світу і світогляд людини* / В.В. Колотило // *Філософські проблеми гуманітарних наук: [збірка наукових праць]*. – К.: Міжнародний освітній фонд ім. Ярослава Мудрого, 2009. – С. 193-197.

## **References:**

1. Furman A.A. (2016). *Personality Psychology: value-orientation dimension [Psikhologiya osobystosti: tsinnisno-orientatsiyniy vimir]*. Odesa: ONPU; Ternopil: TNEU, 312 p. [in Ukrainian].
2. Furman A.V., Shandruk, S.K. (2014). *The essence of the game as the commission [Sutnist gry iak uchynennia]*. Ternopil: TNEU, 120 p. [in Ukrainian].
3. Yaroshevskiy M. G. (1996). *The history of psychology from antiquity to the middle of the XX century [Istoriya psikhologii ot antichnosti do serediny XX veka]*. Moscow: Akademiya, 416 p. [in Russian].
4. Ananyev B.G. (1968). *Human as an object of cognition [Chelovek kak predmet poznaniya]*. Leningrad: Izd-vo LGU, 339 p. [in Russian].
5. Gusserl E. (2004). *The crisis of European science and transcendental phenomenology [Krizis evropeyskih nauk i transcendentalnaya fenomenologiya]*. – Sankt-Peterburg: Izd-vo “Vladimir Dal”, 400 p. [in Russian].
6. Gubernuk L.V. (2010). *Life world as a specific personal experience of the human life [Zhyttevyi svit iak specyfichnyi osobystisnyi dosvid zhytteprozhyvannia ludyny]*. *Philosophical problems of the humanities – Filosofski problemy gumanitarnykh nauk*, 18/19, 150-155, available at: <http://www.info-library.com.ua/books-text-11464.html> [in Ukrainian].
7. Furman A.V. (2015). *World of methodology [Svit metodolohiyi]*. *Psychology and society – Psykholohiya i suspilstvo*, 2, 47-60 [in Ukrainian].
8. Fromm E. (1998.). *Psychoanalysis and ethics [Psihoanaliz i etika]*. (P.S. Gurevich, S.Y. Levit eds.). Moscow: AST, 566 p. [in Russian].
9. Tytarenko, T.M. (2003). *Life world personality: inside and outside the ordinary [Zhyttevyj svit osobystosti: u mezhakh i za mezhamy budennosti]*. Kyiv: Lybid, 376 p. [in Ukrainian].
10. Kapiton, V.P. (Ed.). (2008). *Worldview and World of human [Svitogliad i svit ludyny]*. Dnipropetrovsk: DDFA, 324 p. [in Ukrainian].

11. Kolotylo V.V. (2009). *The modern picture of the world and the worldview of human [Suchasna kartyna svitu i svitogliad ludyny]. Philosophical problems of the humanities – Filosofski problemy gumanitarnyh nauk. – Kyiv: Mizhnarodnyi osvithii fond im. Jaroslava Mudrogo, 193-197. [in Ukrainian].*